

[CONFIDENTIAL.]

## SELECTIONS

FROM THE

# VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

OUDH, CENTRAL PROVINCES AND BEHAR.

Received up to 5th April, 1879.

### POLITICAL.

THE *Núr-i-Afshán* of the 3rd April, referring to the news that Sardar Murad Khan, the father-in-law of Yakub Khan, lately paid a visit to the British political officers at Jalalabad, remarks that the despatch of an envoy by Yakub Khan to Jalalabad shows that he is now really anxious for peace. In regard to the visit of Major Cavagnari to His Excellency the Viceroy at Lahore, the *Núr-i-Afshán* thinks that Major Cavagnari has come to confer with His Excellency about peace, and not about an advance upon Kabul. The *Núr-i-Afshán* suggests that the conference to settle the conditions of peace with Yakub Khan should not be held at Tazin or any other place but at Kabul, so that all chance of misapprehension on the part of the Sardars of Afghanistan of the real state of things may be removed.

Circulation,  
430 copies.

### NATIVE STATES.

A correspondent of the *Aftáb-i-Panjab* of the 31st March praises the Nawab of Tonk for issuing a proclamation granting full religious

Circulation,  
650 copies.



liberty to his Hindu subjects (*vide* the *Selections* for the week ending the 8th March, 1879, page 177), and invites the attention of the Nawab to a Hindu temple which has been occupied by Musalmans. The writer says that there is an old Hindu temple in a village called Sonwa, about three or four miles from Tonk. The temple is dedicated to Debi. Many houses are built round the temple for the temporary residence of pilgrims. There is also a well near the temple which is considered as sacred by the pilgrims. The temple is much frequented by Hindu pilgrims from all parts of Rajputana. For some years past Musalmans have occupied the houses attached to the temple, closed the mouth of the well, expelled the *pujari* or attendant of the temple from it, and harassed the pilgrims. The Nawab should expel the Musalmans from the houses, and make over the temple to the Hindus.

#### GENERAL ADMINISTRATION.

Circulation,  
719 copies.

The *Oudh Akhbār* of the 1st April says that in time of scarcity or famine many orphans and other poor children are found wandering in the streets of every city. These children are supported by the Government at the poorhouses as long as the famine lasts; but when the famine is over, and the poorhouses are abolished, these children are fed and brought up by Christian Missionaries, which reflects great credit upon the latter. However, the making over of the Hindu and Musalman children to Christian Missionaries is naturally not acceptable to Hindus and Musalmans. In accordance with native feeling His Honor the Lieutenant Governor of the North-Western Provinces and Chief Commissioner of Oudh has lately issued an order to the effect that efforts should be made as far as possible to make over these children to respectable natives for support who may be willing to take them. We highly approve of this order, and express our



gratitude to His Honor for it. But care should be taken by the district officers that the children are made over to none except respectable men. Sometimes they are made over by mistake to dancing-girls which is very bad. In order to ensure that these children are made over only to respectable men, a descriptive-roll of each child should be published in the local *Government Gazette*, and when any man applies for any child, full enquiries should be made about him through the magistrate of the district in which he lives.

Circulation,  
600 copies.

The *Arya Mitra* of the 4th April, in regard to the question of the want of social intercourse between Natives and Europeans, remarks that there is no doubt that social intercourse between the two races is a very desirable thing, and will be beneficial to the natives. But there are some serious obstacles in the way of its growth. The Europeans are the conquerors, and we the conquered. No ruling race will ever like to grant social equality to a subject race with itself. Moreover, Europeans possess a superiority over us in learning, wisdom and power, and our habits, customs and manners, are also quite different from theirs. Obviously no social intercourse is possible between two races which differ so widely from each other. There are also some other causes which induce Europeans to refrain from mixing freely with us. We consider the touch of Europeans unholy. Some of us purify themselves with bathing, if they happen to touch a European. We laugh Europeans to scorn when we see them publicly playing with ladies. Our visits to them are always interested. Such being the state of our feelings towards them, they cannot be expected to like our company. As the growth of mutual sympathy is essential for our welfare, we should do our best to win the love and sympathy of Europeans. There is no doubt that there are also some faults in Englishmen. They are considered the proudest nation in Europe.

The Natives and the Europeans.



Circulation  
225 copies.

The *Panjab Punch* of the 31st March publishes an article communicated by a correspondent whose *nom de plume* is Farhat on the ill-treatment of Natives by Europeans. The article is in the form of a dialogue between the writer and the editor. The writer suddenly arrives at the house of the editor in a state of utter confusion and distraction. The editor asks him the cause of his confusion, which he explains as follows :—He is a rich nobleman. In an evil moment it entered his head to have the pleasure of calling upon European officers. He sent for his carriage, and drove to the house of a European officer. As soon as he arrived at the house, he respectfully called the officer's orderly and gave him a rupee. He (the orderly) was highly pleased with the gift, gladly went to his master and reported the arrival of the writer. The officer at once seized the orderly and severely beat him. The officer then came out of his room and loudly exclaimed : "Is any one present?" The writer thought that the officer wanted him. He therefore at once presented himself before the officer and made him a low bow. The officer became angry and loudly exclaimed: "Nigger, damned fool, pig, go away from my house at once, otherwise thou wilt be also beaten like the orderly. Go away, go away." The writer was frightened and took to his heels, leaving his carriage behind, and did not stop until he reached the editor's house.

On hearing the above story the editor remarks that the writer need not be much annoyed at this. Hundreds of native visitors, higher in dignity than himself, are roughly handled by these blue-eyed men (Europeans) every day. The natives are also such men that although they are abused still they continue to hang on Europeans. The natives are not men, otherwise they would be respected. Nature has not made them men. It is only the fair-colored who are men. Then why has nature, asks the writer, created the natives? Nature has created the natives, replies the editor, so that the Euro-



peans may amuse themselves with calling them apes, fools, barbarians, &c.

The *Arya Patrika* (published by Revd. D. Hutton, Superintendent of the Orphan School Press, Mirzapur), of the 1st April publishes a long article on the question of the social intercourse between Natives and Europeans. The following is an extract from the article:—

Circulation,  
599 copies.

“But, in order that agreement may exist between them, it is absolutely necessary that they should each rightly understand their actual position, and accept it, and accept also the duties, however difficult, which may arise out of it. Without this, friendly intercourse can never take place.

“What then are these duties? Instead of answering this question directly, it will perhaps be more advantageous to notice briefly some of the defects which appear in both parties in this case.

“These defects are generally such as those which manifest themselves in the weak and in the strong respectively. That is to say, the strong are often violent, proud, hard, and contemptuous; and the weak are generally deceitful, sycophantic, fawning, and treacherous. It is not meant that all whether weak or strong always exhibit these kinds of defects; but that these are the characteristic faults of the strong and of the weak; and it is these which they generally charge upon one another.

“In addition to these things, however, there are one or two special reasons why friendly intercourse between these parties is difficult in this country. For instance, their respective religions are so utterly unlike that any kind of agreement between them is impossible. Then their social customs and manners are in many respects utterly opposed to each other. ‘Duma Desi’ acknowledges these things, and admits that



anything like social equality or true affection is impossible between them ; and for this reason he simply asks that Englishmen may treat Indians with greater kindness. Undoubtedly this is the duty of every Englishman, and there are many of them who wish to do this, and who condemn those who do otherwise. Indeed, there are some Englishmen who desire nothing so much as to maintain friendly agreement and intercourse with Indians. But to obtain this desirable result, two or three things are necessary for Indians, without which there can be no hope of perfect agreement ; for example :—

“ If it is right for Englishmen to lay aside their pride of triumphant government and superiority of race, high qualities and manners, wisdom, science, &c., must it not also be right for Indians to lay aside their similar pride of caste? How is it possible that the superior should humble himself in order that the inferior should cherish and manifest his pride? By the power of Christian love even this is more or less possible, but in worldly intercourse it is excessively difficult. Then the kind of intercourse without which full agreement and friendship is impossible must not exist between the men only ; so long as Indians keep their women in a state of ignorance, servitude, and seclusion, and, therefore, do not even understand how to behave properly to English women, so long is it impossible for Englishmen, to maintain full friendship with them.

“ Then the custom of eating separately and its attendant, insulting observances, the degrading habits of flattery, servility and intrigue, and other bad practices through which the concord of friends is frequently destroyed, must be given up. All this must be a work of time. But whether this can ever be done without embracing the Divine Christian faith it is impossible to say, for the chief supporter of these bad customs is the Hindu religion.”



The Financial State-  
ment for 1879-80.

The *Nasim-i-Agra* of the 30th March, after very briefly referring to the figures of the Financial Statement for 1879-80, remarks that there was an excess expenditure of £3,543,087 owing to famine during the year 1877-78. It led to the imposition of the license tax with which all classes of the people are dissatisfied. It remains to be seen what new misfortune, i.e. tax, will the deficit of 1879-80 bring upon the people. In spite of the unsatisfactory condition of the finances, the Government has generously remitted import duty to the extent of £150,000 to win the good-will of the cotton lords of Manchester. The Government also does not hesitate to increase the public debt of India. It has announced its intention to borrow five *krores* of rupees. Including this proposed loan, the entire liabilities of India will amount to £5.450,000 (*sic*). This is a generosity which will make even Hatim tremble in his grave. He will be ashamed at this generosity although it has been practised at another's expense. It is, indeed, a very good thing that men, when they are entrusted with power, should promote the interests of their own countrymen though it be calculated to involve the Empire in debt and impoverish the people. It must be attributed to our own ill-luck that men who plume themselves upon their uprightness and are famous for their shrewdness should change their words every moment, and that their deeds should not be consistent with their words. Only the other day the Government declared that if the Empire desired to avoid insolvency it should have its income equal to the expenditure. But now it is proposed to forego a portion of revenue, and to borrow money to meet the deficit. Not only we but all our Anglo-Indian contemporaries also condemn the present financial policy of the Government. We can see the income tax looming in the distance, whose advent is sure to strike the whole country with terror. If the rate of exchange falls or even if it continues to be what it is at present, our prediction is sure to be fulfilled.



Circulation,  
150 copies.

The *Pramod Sindhu*, Amraoti, of the 31st March, says that it appears from the vernacular newspapers of Solapur, Poona, Satara, &c., that the prevalence of distress from high prices in that part of the country is the cause of the frequent occurrence of robberies and dakaitis. Men of the Ramoshi and other tribes that are notorious robbers have sent letters to subordinate native officers praying for relief. There is no doubt that the Government spent a great deal of money on the relief of the people during the late famine. However, the continued prevalence of scarcity for the last two or three years has reduced the agricultural classes and other tribes, such as the Ramoshi, &c., to a state of destitution, and made them entirely dependent upon the Government for their support. In these circumstances the Government should make some arrangements for their relief to keep them from committing robberies. The Government may also tell the Ramoshi and other tribes that men belonging to those tribes will be enlisted as soldiers when it will carry out its scheme about the increase of the native army.

Circulation  
500 copies.

A weekly vernacular newspaper, entitled the *Samachar Sar*, has been recently started at Allahabad. It is published in Bengali.

The condition of the natives. In the issue of the 31st March there is a leading article headed, "The bad or unsatisfactory state of India." The writer says that, when Her Majesty assumed the title of Empress of India on the 1st of January, 1877, we expected that all our miseries would be at an end, but we have been disappointed. The English ministers declared that the imperial title was assumed for the welfare of India, but we regret to say that during the last two years that have elapsed since the assumption of the imperial title by Her Majesty, our condition has not been improved in the least degree. We are in great distress.



Perhaps our elder brethren the Europeans have prejudiced Her Majesty against us, and therefore our wailing and crying do not reach Her Majesty's ears. The writer then proceeds to argue that Europeans can greatly assist the natives in improving their mental, moral, and material condition, but regrets that instead of doing this they refrain from social intercourse with them. The writer then states that a deputation from the British Indian Association lately waited on Lord Lytton, and addressed His Lordship on matters of public good, but that it is to be regretted that the deputation was slighted by His Lordship.

The same paper expresses great satisfaction at the appointment of Mr. Sayyid Mahmud to the office of civil judge in Oudh, and remarks that he is an able and respectable man. His appointment will be an encouragement to the natives.

The same paper states that the Government of India has lately passed a rule that no departmental officer should dismiss any of his subordinates, whose pay is above Rs. 10 a month, without obtaining the previous sanction of the Government, and approves of the rule.

The *Berar Samáchár* of the 30th March, referring to the abolition of the cotton import duties, says that the abolition of these duties will be prejudicial to the cotton mill-owners of India who are already not in a flourishing condition. There is no doubt that it will be beneficial to the English mill-owners. Moreover, English cloth will become cheaper, which will be an advantage to the people. It is not advisable that the natives should be displeased with the abolition of the duties which were levied on cotton goods imported to India. - Just as our paternal Government has done this for the benefit of its own

Circulation,  
250 copies.



countrymen, it will also adopt measures for the benefit of its native subjects.

Circulation,  
150 copies.

The *Qaisar-ul-Akhbār* of Allahabad has already published several articles in defence of the tahsildars of Handia and Karchana (Allahabad) who have been charged with using unfair means at the late Tahsildars' Examination which was

held at Allahabad in October last, and suspended from their offices (see pages 977 and 1012 of the *Selections* for 1878).

The same paper publishes another long editorial on the same subject in the issue of the 30th March, which is as follows:—

The decisions of European officers sometimes seem to be based on a recognition of the difference of color. It is to be regretted that sometimes articles written with the best motives by us are considered by the Government to have been written in a spirit of hostility. As Her Majesty is also the Empress of India, we have the same rights and privileges as our European fellow subjects, and therefore we are deserving of the same treatment at the hands of the Government as Europeans. We are encouraged by some cases which occurred during last year to ask the Government whether the remarks we have just made are not well founded. The highest offices to which we are eligible in the public service are those of deputy collector and subordinate judge, and we get even these offices with great difficulty when we are old. We have to run after the horse of the magistrate, to hold the umbrella over him, and to do many other things like these before we can hope to get these offices, as has been rightly observed by the Doomah Desi. However, in spite of our entire devotion to our work and obedience, the European officers do not scruple to subject us to dishonor for small things. Look at the quarrel between Munshi Manni Lal, the tahsildar of Allahabad, and Mr. Campbell, the district superintendent of police. What was the



fault of the former? What was the result of the quarrel? Mr. Campbell privately apologised to him at the house of the Commissioner in accordance with the order of the Government. Did Pandit Har Sahai commit any assault upon Mr. Saunders in his official capacity, or did he commit any fault in the discharge of his duties that the High Court felt no hesitation in recommending him for dismissal? What was the fault of Maulvi Muhammad Fazil, the tahsildar of Karchana, and Mir Muhammad Hasan, the tahsildar of Handia? They were suspected of using unfair means to pass the examination by an order of the commissioner. For this suspicion they have been deprived of all honor and dignity. The case in question is a good illustration of the native proverb that a "Near dog is better than a distant brother." No attention has been paid to the dignity and words of the tahsildars, while a man, who will readily say anything for a small sum of money, has been believed. The two innocent tahsildars were expelled from the examination, and are under suspension since November last. It is not known what will be the final decision of the collector in their case. The commissioner himself is the accuser. It then only remains to see what justice the local Government will do in the case. Perhaps the reason why the collector has so long delayed the decision of the case is that during this interval he has tried to ascertain how the questions were stolen and what tahsildars got them. If the questions were really stolen, there is no doubt that not only the tahsildars of Handia and Karchana but all the tahsildars who attended the examination at Allahabad utilised the questions. If the questions were not stolen, we do not hesitate to say that the tahsildars of Handia and Karchana have been very severely dealt with, and that if a European had been charged with the same offence as they, he would not have been treated in this way. Did they misappropriate public money? Did they take a bribe? Or did they rebel against the Government?



All that can be said against them is that they were suspected of using unfair means to pass the examination. They were expelled from the examination, and have long been under suspension. Does not this punishment, which has already been inflicted upon them, expiate the alleged offence? As regards their loyalty, they voluntarily offered their services at the time of the late European crisis, and prayed that they might be attached to the Malta expeditionary force. The Supreme Government thanked them for this exhibition of loyalty. Should those officers who have spent a great part of their lives in the service of the Government, and sacrificed all their ease and comfort to the faithful discharge of their duties, be treated in this way? Our district officers may be hard upon them, but our kind-hearted Government will not tolerate such harsh treatment. If a faithful servant once happens to commit a fault, he is deserving of the mercy of the Government. The offence with which the two tahsildars in question have been charged has not yet been proved. Only a mere suspicion attaches to them, and according to law doubt always goes in favor of the accused and not the accuser. The Government is both the accuser and the judge in this case, and therefore it should act with mercy. All those officers who commit any acts by which they are rendered unfit to hold their offices should be treated in the same way. A district officer of Allahabad placed a shoe on the head of a mukhtar in open court. Did that officer prove himself to be fit for the office he held by this act? The Government is perhaps not unaware what punishment was inflicted upon him. Poor native officers are always considered incapable, and any complaint against them is readily believed. If this article produces a good effect on the mind of the Government, well and good; if not, we will easily prove that, if the questions were stolen, all the tahsildars who attended the examination at Allahabad must have utilised the stolen questions.



The *Mashir-i-Qaisar* of the 30th March says that it appears from some Anglo-Indian papers that Pandit Har Sahai, the late subordinate judge of Farukhabad, who was dismissed for assaulting Mr. Saunders, has been reinstated in his office by His Excellency the Viceroy for eight months, on the expiration of which he will probably be required to retire. If the news is true, this decision of Lord Lytton will long be memorable. Was Pandit Har Sahai drunk when he assaulted his superior officer, or was Mr. Saunders drunk at the time? Whatever might be the real cause of the quarrel, the conduct of Mr. Saunders was probably not free from blame; otherwise it seems to be inconceivable that Pandit Har Sahai, a native, should have assaulted him simply on account of his refusing to have a personal interview with him at his house. The conduct of Pandit Har Sahai can only be explained on the ground that there was a serious cause of provocation which he could not bear, that he was drunk at the time, or that he is a very proud man. He was considered guilty by the High Court, and therefore dismissed. In these circumstances his reinstatement must be deemed an act of great kindness on the part of the Viceroy, and it will be an act of charity on the part of the Government to grant him a pension, because he has forfeited all claim to pension owing to his misconduct towards Mr. Saunders. The *Mashir-i-Qaisar* then proceeds to say that, if such an untoward quarrel had taken place between two native officers, no great importance would be attached to it, or both, and not only one of them, would be dismissed. But it was an act of great impertinence on the part of Pandit Har Sahai to affront a man of the ruling race. Such misbehaviour is calculated to have an evil effect on the conduct of other native officers, and the dismissal of Pandit Har Sahai was justifiable on this ground. In view of this, His Excellency the Viceroy may be said to have administered justice like

Pandit Har Sahai's case.



Naushervan in this case by exempting the man from punishment.

Circulation,  
225 copies.

The *Agra Akhbar* of the 28th March says that the want of satisfactory progress of vaccination in India is partly due to the prejudices of the natives, and partly to the low class of vaccinators employed by the Government. On economical grounds, the Government employed vaccinators on small pay who were both incompetent and men of very low social position. They did their work in a way which provoked the hatred of the people. The Government has lately begun to employ a better class of vaccinators, which has greatly stimulated vaccination. Through the energetic exertions of Sayyid Muhammad Faiz Rasul and Debi Das, native superintendents of vaccination, who have lately been transferred to Agra, 2,757 children were vaccinated in the city of Agra from 20th February to 20th March, and about 2,000 children were vaccinated by the native doctors employed by the Municipal Committee for the purpose. Vaccination is making good progress in Agra under the able supervision of Dr. R. Pringle.

Circulation,  
1,245 copies.

The *Akhbār-i-Am* of the 2nd April, says:—It is our constant prayer that Heaven may protect every man from ill-luck. However fertile and rich a country may be, however wise, civilized and loyal its inhabitants, and however shrewd, experienced and generous its king, it begins to decline in time of misfortune, and the king and the people become distrustful of each other. At the late Delhi Imperial Assemblage our able Viceroy made excellent promises which were calculated to promote our welfare. In view of those promises, did it strike any one at the time that a Press Act would be passed, that the reduction of the armies of the native chiefs would be proposed, or that India would be saddled with the cost of the Kabul war? We had expected a treatment just the opposite of this, specially in the time of the present Viceroy,

Lord Lytton.



who personally held the Delhi darbar and made good promises to us. But, alas, the cruel fates have blasted all our hopes. It is they who have made Lord Lytton do what was quite opposed to his habits. It should be attributed to them that the British Indian Association which consists of well educated and respectable gentlemen and rich landholders of Bengal has been dishonored at the hands of such a wise administrator as Lord Lytton. The conduct of His Lordship towards the Association has really cast a stain upon his good reputation.

The same paper publishes an Urdu translation *in extenso* of the article which appeared in the *Som Prakásh* of the 24th February, and in consequence of which the publisher of the *Som Prakásh* has been required to furnish a security for Rs. 1,000 for future good conduct, and remarks that the article was really bad. We should not publish such articles as are calculated to cause disaffection among the people. We have full liberty to criticise the acts of Government, but our criticisms must not be seditious.

Circulation,  
1,245 copies.

The *Vakili Hindustan* of the 29th March says that since the passing of the Press Act the Government has had no occasion to take any action against any newspaper. But the Government of Bengal has recently been obliged to demand the execution of a bond for Rs. 1,000 from the publisher of the *Som Prakásh* according to section 3 of Act IX of 1878 for publishing a seditious article in the issue of the 24th February. As this is the first case of the kind, all men are very anxious to know the full particulars of the case. We have perused the article in question. The writer of the article has brought serious charges against the Government. Its tone is really mischievous. It has been asserted in the article that Englishmen have made the natives the slaves of slaves, and have reduced

Circulation,  
235 copies.



all Asiatic kings to a state of slavery. Harsh expressions have also been used in the article towards the Lieutenant-Governor of the Panjab and Lord Lytton. We do not like to republish the article *in extenso*, and do not sympathise with our contemporary, as its tone was undoubtedly very objectionable.

Circulation,  
57 copies.

The *Almora Akhbār* of the 1st April referring to the resolution which has been lately issued by the Government of India ruling that no officer should dismiss any of his subordinates whose pay is above Rs. 10 for committing any fault without obtaining the previous sanction of the Government, approves of the resolution on the ground that it will enable the Government to exercise a check over the officers in the matter of dismissal of their subordinates.

Circulation,  
235 copies.

Lord Lytton's reply to the address of the British Indian Association.

The *Vakili Hindustan* of the 29th March says that all men are dissatisfied with the reply of Lord Lytton to the address presented to His Lordship by a deputation of the British Indian Association. There is no doubt that Lord Lytton has greatly dishonored the Association on the present occasion. The answer which he has given does not become his own dignity.

#### EDUCATION.

Circulation,  
57 copies.

The *Almora Akhbar* of the 1st April is opposed to the education of the daughters of dancing-girls, and brings forward nearly the same arguments in support of its views as those urged by the correspondent of the *Nairang Mazamin* (*vide* the *Selections* for the week ending the 29th March, 1879, page 247 *seq*). As regards the sons of dancing-girls, the *Almora Akhbār* approves of their admission to Government and aided schools, and hopes that the measure will be beneficial. There are many men, says the editor,



who, although they are sons of dancing-girls, have become good members of society through education.

#### RAILWAY

A correspondent of the *Panjab-i-Akhabár* of the 29th March

Circulation,  
350 copies.

The railway carriages  
of the Panjab railway.

complaints that, when it rains, the roofs of the railway carriages of the Panjab railway leak badly, which is a source of great inconvenience and loss to the passengers. The writer also complains that the carriages are locked up, and that the chaprasis do not readily open the doors when the passengers wish to go out to satisfy the calls of nature. The railway *kulis* practice illegal extortions upon the passengers. Had the first class carriages, in which European gentlemen travel, been leaky, they would have been immediately repaired, but no one listens to our complaints, as if we were not living creatures. True, our lives are not worth more than Rs. 20, but at all events we are living creatures.

#### LOCAL AND MISCELLANEOUS.

The *Samachár Sá*r of the 31st March, in its local news

Circulation,  
500 copies.

Prevalence of theft at  
Allahabad.

column, complains of the prevalence of theft at Allahabad. The writer refers to two thefts which were lately committed, one at the house of Babu Kishori Mohan, Barrister-at-Law, and the other at the house of Babu Aprakash Chandra Mukhopadhyaya, a pleader of the High Court.

The *Patiala Akhabár* of the 31st March urges the need of

Circulation,  
250 copies.

The need of the con-  
struction of a metalled road  
from Roorkee to Hardwar.

the construction of a wide and metal-  
led road from Roorkee to Hardwar. The distance between the places is only fifteen miles, and the cost of the construction of the road will be small.



Circulation,  
600 copies.

The *Arya Mitra* of the 4th April, in its local news column, complains that the muharrirs of the octroi offices at Chaukaghat, in Benares, extort money illegally. They take one pice in addition to the fixed duty from each trader.

Illegal exactions by the muharrirs of the octroi office at Chaukaghat, Benares.

Circulation,  
600 copies.

The *Arya Mitra* of the 4th April publishes a communicated article in which the writer says that the *Kaliyug* has come. Hindu temples have been demolished, and Muhammadan mosques built in their places. Spirituous liquors are sold at those places where formerly the Vedas were recited. We see things happening which were formerly not even dreamt of. Alas, what has become of the Hindu religion! No man can bear to see his religion outraged by his own co-religionists. However, there are some exceptions to the rule. At the time of the late visit of His Excellency the Viceroy to the golden temple at Amritsar, Sardar Surat Singh and Sardar Ajit Singh permitted Englishmen to enter the temple with their shoes on. A few days ago a respectable Hindu gentleman accompanied by three or four Europeans entered the temple of Bishwa Nath at Benares with his shoes on. The writer strongly condemns the conduct of the Hindu gentleman, and exculpates the Europeans, inasmuch as their Hindu friend set the example.

The entrance of a Hindu and some European gentlemen into the temple of Bishwa Nath at Benares with their shoes on.

Circulation,  
440 copies.

The *Kashi Patrika* of the 31st March, in its local news column, states that one of the most notorious thieves of Benares entered the house of a Musalman on the 28th March at night. There was no one in the house at the time except the owner's wife. She seized the thief and did not release him, although he wounded her seven times with a knife. The *Kashi Patrika* hopes that the district officers will recognise her bravery with a reward.

The courage displayed by a Muhamadan woman at Benares.



The *Lawrence Gazette* of the 28th March says that Rao

Circulation,  
350 copies.

An error in the Government *Urdu Gazette* for the North-Western Provinces and Oudh.

Muhammad Ali Khan, the *rais* of Sakroda, is one of those *raises* who received *sanads* at the late Agra darbar held by His Honor the Lieutenant-Governor and Chief Commissioner on the 10th February in recognition of the relief rendered by him to his poor tenants during the late scarcity. In the list of the *raises*, which has been published in the Government *Urdu Gazette*, his name has been published as *Raya* Muhammad Ali Khan instead of Rao Muhammad Ali Khan, and Sakranda instead of Sakroda.

A correspondent of the *Aftabi Panjab* of the 31st March

Circulation,  
650 copies.

The causes of the backward state of the vernacular press.

says that there is no doubt that the vernacular press has made great progress, but it is in a very backward state compared with the Anglo-Indian press. The causes of the backward state of the vernacular press are the following :—

*First.*—That the language of the rulers being different from our own, they do not peruse vernacular papers. This is the chief cause of the present unsatisfactory state of the vernacular press ; but this is a cause which cannot be easily removed.

*Secondly.*—That the Government does not supply the editors of vernacular newspapers with news as it does those of the Anglo-Indian papers. The state of things is rendered worse by the fact that Anglo-Indian editors do not exchange papers with native editors. The result is that the vernacular papers publish old and stale news, and therefore no man likes to read them. The Government should furnish official news to the native papers, as it does to Anglo-Indian papers.

*Thirdly.*—That the vernacular press is not in the hands of well-to-do persons. When a man has no other means of



earning a livelihood he starts a newspaper, and works the press as economically as he can. The proprietors of vernacular newspapers should remember that they cannot reap a large profit until they spend some money on the improvement of their papers. They should always endeavour to have able correspondents at the seats of war, and at other places in whose affairs the public take a deep interest for the time being.

*Fourthly.*—That the editors of vernacular newspapers are, as a rule, a very inferior class of men. They are not well educated, and cannot satisfactorily discharge their duties.

*Fifthly.*—That the natives are not yet able to appreciate the advantages of the public press, and therefore do not patronise newspapers as they ought to do.

Circulation,  
440 copies.

The Garhwál correspondent of the *Kashi Patrika* of the Pilgrimage to Badri Nath and Kidar Nath. 31st March, in regard to the proclamation, dated 26th February, of the North-Western Provinces and Oudh Government, forbidding the intending pilgrims to go to the shrines of Badri Nath and Kidar Nath on account of the prevalence of high prices in Garhwál owing to the failure of the rabi crop, states that when a failure of the rabi crop was apprehended owing to drought, the Commissioner of Kumaun requested the local Government to issue the proclamation, and accordingly the above proclamation was issued. But now that there has been a fall of rain, and the rabi crop is out of danger, the Commissioner has changed his mind, and decided to allow the pilgrims to visit the shrines as usual. The Lachman jhula has been farmed to a contractor. The intending pilgrims are, therefore, hereby informed that there is no prohibition to go to the shrines.



## LIST OF PAPERS EXAMINED.

NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
1 <i>Aftab-i-Panjab</i> ...	Lahore ...	Urdu	Bi-weekly ...	Faqir Muhammad,	1879. Mar. 28th & 31st,	1879. Mar. 1st & April 2nd respectively.	650 copies.
2 <i>Agra Akhbār</i> ...	Agra ...	Ditto	Weekly ...	Khawaja Usaf Ali,	" 28th	Mar. 30th	225 "
3 <i>Akhbār-i-Ālam</i> ...	Meerut ...	Ditto	Ditto ...	Kamta Prasad ...	" 29th	" 31st	100 "
4 <i>Akhbār-i-Am</i> ...	Lahore ...	Ditto	Ditto ...	Mokand Ram ...	April 2nd	April 4th	1,245 copies (including 335 copies taken by Govt.)
5 <i>Akhbār-i-Tamannāi</i> , Lucknow,		Ditto	Ditto ...	Puran Chand ...	1st	2nd	125 copies.
6 <i>Akmal-ul-Akhbār</i> ... Delhi ...		Ditto	Ditto ...	Sayyid Fakhr-ud-din.	" "	" 4th	90 "
7 <i>Aligarh Institute Gazette</i> .	Aligarh ...	Urdu - English.	Bi-weekly ...	Sheikh Alim-ul-la,	Mar. 29th & April 1st.	Mar. 31st & 3rd April respectively.	297 copies (including 63 copies taken by Govt.)
8 <i>Almorah Akhbār</i> ... Almorah,		Hindi	Bi-monthly,	Sada Nand ...	April 1st	April 4th	57 copies.
9 <i>Anjuman-i-Akhbār</i> ... Shāhjahanpur.		Urdu	Ditto ...	Moti Mian ...	" "	" "	30 "
10 <i>Anjuman-i-Panjāb</i> ... Lahore ...		Ditto	Weekly ...	...	Mar. 28th	1st	408 copies (including 200 copies taken by Govt.)
11 <i>Anwar-ul-Akhbār</i> ... Lucknow,		Ditto	Ditto ...	Fateh Muhammad,	" 27th	3rd	100 copies.
12 <i>Āryā Darpan</i> ... Shāhjahanpur.		Ditto	Monthly ...	Bakhtawar Singh ...	For the month of April.	" 5th	200 "
13 <i>Ārya Mitra</i> ... Benares ...		Hindi	Weekly ...	Babu Bhut Nath,	April 4th	" "	600 "



*List of papers examined—(continued).*

NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
14 <i>Arya Patrika</i>	Mirzapur.	Hindi-Eng-lish.	Monthly	Rev. D. Hutton	April 1st	1879. April 2nd	599 copies.
15 <i>Ashraf-ul-Akhbār</i>	Delhi	Urdu	Tri-monthly,	Mirza Khan	"	4th	100
16 <i>Berār Mitr</i>	Ellichpur,	Marathi	Weekly	Eknath Sakha Rām,	"	5th	"
17 <i>Berār Samāchār</i>	Akola	Ditto	Ditto	Khande Rao Balaji,	30th Mar.	2nd	250
18 <i>Dabdabāh Qaisrī</i>	Bareilly	Urdu	Ditto	Raj Bahadur	29th Mar.	31st	183
19 <i>Dabdabāh Sikandri,</i>	Rāmpur	Ditto	Ditto	Muhammad Husain Khan.	31st	April 2nd	365
20 <i>Gwalior Gazette</i>	Gwalior	Hindi-Urdu,	Ditto	...	30th	4th	...
21 <i>Jaipur Akhbār</i>	Jaipur	Urdu	Ditto	Najaf Khan	28th	3rd	125
22 <i>Jalwah Tūr</i>	Meerut	Ditto	Ditto	Rai Ganeshi Lal	1st April	3rd	105
23 <i>Kārnāmāh</i>	Lucknow,	Ditto	Ditto	Muhammad Yaqub,	31st Mar.	2nd	250
24 <i>Kāshī Patrikā</i>	Benares	Hindi-Urdu,	Bi-monthly	Baleshwar Prasad,	"	5th	440 copies (in-cluding 200 copies taken by Govt.)
25 <i>Kavi Vachan Sudhā,</i>	Ditto	Hindi	Weekly	Chintamani Sarma,	"	4th	275 copies.
26 <i>Khair Khwāh-i-Ālam,</i>	Delhi	Urdu	Ditto	Sayyid Mir Hasan,	April 1st	3rd	105
27 <i>Koh-i-Nūr</i>	Lahore	Ditto	Bi-weekly	Jawwad Ali	Mar. 29th & 2nd April.	Mar. 31st & April 5th respectively.	630 copies (in-cluding 70 copies taken by Govt.)
28 <i>Lawrence Gazette</i>	Meerut	Ditto	Daily	Sayyid Jamil-ud-din.	Mar. 28th to 3rd April.	Mar. 30th to April 5th respectively.	350 copies.
29 <i>Māwā Akhbār</i>	Indore	Marathi	Weekly	Ram Krishna Hari,	" 28th	April 3rd	225



30	Mairwar Gazette	Jodhpur	Hindi-Urdu,	Ditto	Gordhan Das	24th & 31st	Mar. 30th & April 5th respectively.	110	"
31	Mashri-i-Qaisar	Lucknow,	Urdu	Ditto	Ghulam Muhammad Khan.	30th	Mar. 31st	150	"
32	Meerut Gazette	Meerut	Ditto	Ditto	Kamta Prasad	29th	"	100	"
33	Mihir-i-Darakhsheh	Delhi	Ditto	Tri-monthly,	"	April 1st	April 4th	300	"
34	Mitra Bilas	Lahore	Hindi	Weekly	Mokand Ram	Mar. 31st	3rd	200	"
35	Mufidi Am	Agra	Urdu	Tri-monthly	"	April 1st	"	100	"
36	Mumba-ul-Ahkām	Lucknow,	Ditto	Bi-monthly,	Khairati Lal	Mar. 30th	2nd	25	"
37	Muraqqa-i-Tahzib	Lucknow,	Ditto	Ditto	Kishn Narain	April 1st	April 5th	112	copies.
38	Mut'a-i-Nar	Cawnpore,	Ditto	Weekly	Nabi Bakhsh	"	4th	46	"
39	Najjar-i-Azam	Moradabad	Ditto	Ditto	Amjid Ali	Mar. 24th	Mar. 30th	96	"
40	Najmul Akhbar	Meerut	Ditto	Daily	Muhammad Hayat	28th & April 3rd.	30th & April 5th respectively.	350	"
41	Nasim-i-Agra	Agra	Ditto	Tri-monthly	Yudhistar Chandar Das.	30th	April 2nd	150	"
42	Nar-i-Afshan	Ludhiana,	Ditto	Weekly	Rev. A. P. Kalso	April 3rd	5th	430	"
43	Nar-ul-Absar	Allahabad,	Ditto	Bi-monthly	Roshan Lal	"	2nd	104	copies (including 40 copies taken by Govt.)
44	Nar-ul-Anwar	Cawnpore,	Ditto	Weekly	Muhammad Yaqub,	5th	5th	450	copies.
45	Nusrat-ul-Akhbar	Delhi	Ditto	Tri-monthly	"	1st	4th	150	"
46	Nusrat-ul-Islam	Ditto	Ditto	Ditto	"	"	"	50	"
47	Oudk Akhbar	Lucknow,	Ditto	Daily	Sheo Prasad	Mar. 31st & April 5th.	Mar. 31st to April 5th.	719	copies (including 90 copies taken by Govt.)
48	Oudk Punch	Ditto	Ditto	Weekly	Sajjad Husain	April 1st	April 3rd	320	copies.
49	Panjab-i-Akhbar	Lahore	Ditto	Ditto	"	Mar. 29th	1st	350	"
50	Panjab Punch	Ditto	Ditto	Ditto	Fateh-ud-din	"	2nd	225	"
51	Patiala Akhbar	Patiala	Ditto	Ditto	Kikhi Kesh	"	3rd	250	"
52	Pramod Sindhe	Umraoti	Marathi	Ditto	Eshvant Gobind Sattarkar.	"	2nd	150	"



*List of papers examined—(concluded).*

No.	NAME.	LOCALITY	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
53	Prince of Wales Gazette.	Meerut ..	Urdu	Weekly	Rai Ganeshi Lal ..	Mar. 28th	1879. Mar. 31st	85 copies.
54	Qaisar-ul-Akhbār	Allahabad, ..	Ditto	Ditto	Siraj-ud-din Ahmad, ..	30th	"	150
55	Rafah-i-A'm	Sialkot ..	Ditto	Bi-monthly,	Divan Chand ..	29th	30th	620
56	Rohilkhand Akhbār	Moradabad, ..	Ditto	Weekly	Harnam Sarup ..	"	April 2nd	64
57	Sadiq-ul-Akhbār	Bhawalpur ..	Ditto	Ditto	Ata-ul-lah ..	31st	5th	150
58	Safir-i-Hind	Amritsar, ..	Ditto	Ditto	" ..	29th	31st	170
59	Ditto	Delhi ..	Ditto	Bi-monthly,	" ..	28th	30th	110
60	Samachar Sar	Allahabad, ..	Bengali	Weekly	Shri Lal Gopal Chac- karwat.	31st	April 1st	500
61	Shafah-ul Sudur	Lahore ..	Arabic	Monthly	" ..	15th	"	100
62	Shola-i-Tur	Cawnpore, ..	Urdu	Weekly	Haidar Ali ..	April 1st	3rd	250
63	Sohail Hind	Meerut ..	Ditto	Ditto	Kamta Prasad ..	2nd	4th	200
64	Urdu Akhbār	Akola ..	Marathi	Ditto	Kishan Chand ..	Mar. 29th	1st	200
65	Vakil-i-Hindustan	Amritsar, ..	Urdu	Ditto	Babu Ishan Chan- dar.	"	2nd	235
66	Vrit Dhārē	Dhār ..	Marathi	Ditto	Ram Chand Balvant	31st	4th	175

ALLAHABAD, }  
The 10th April, 1879.

PRIYÁ DÁS,  
Govt. Reporter on the Vernacular Press of Upper India.